5: Blom & LaFarge A,E-4,5 (1925) 1927 NV9 Tzeltal NV9
Sivacá

the thigh. The spinning is done with the left hand, the right holding and drawing out the thread, *tsahalna'* (fig. 302-d).

The thread is then arranged for the warp on a form called *kumen* (fig. 302-c). This is a pole 1.40 meters long, notched at intervals on one side, and with a groove in one end joining two unnotched sides. In one of the notches, according to the length of thread desired, is placed a cross stick, *tumin-te,* (equals *kumen-te?*), 45 centimeters long. The thread is laid from one end of this cross stick, through the groove, around to the other end of the cross stick, and so, back and forth, until the required number of woof-strands are prepared. The loops around one half of the cross stick are then transferred to the head-stick of the loom, those around the other to the foot-stick, and the woof is ready. At the head end, the loops are braided for the selvage.

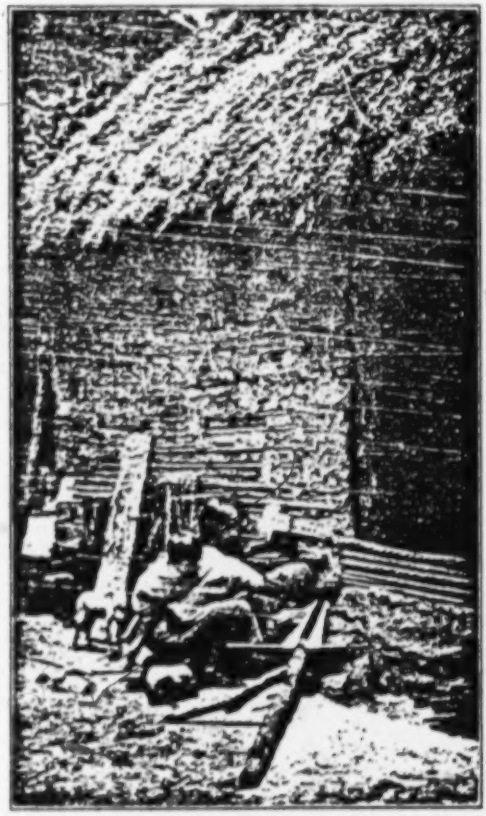

FIG. 301—Sivacá, Chia. Woman Winding Thread.

The loom, *holēl,** has no rigid frame. The woof is stretched over the head and foot-sticks, *wolol-te.* The head-stick is fastened to a beam in the house or to a branch, usually more than a meter above the ground. Before this the weaver sits, with the foot-stick strapped to her by a broad leather strap, *ku'epat,* thus holding the set-up taut (fig. 303). At a little distance below the head-stick, the woof-strands are crossed, those underneath being carried on top, and held in place

*Ak'ōl is one of a large class of words ending in -al, -il, or -l, which are at once verbal nouns and infinitives; e. g. tal-il, to come, or the act of coming, corresponding to the Latin venire and veniendo. Ak'-il primarily means to weave; here it is also applied to the loom.

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Cancuc

124 and her three words of Spanish. Then she grew hostile, answering
123 everything with a plaintive "*Ma snaa*," "I don't know." This went on for two or three minutes, then suddenly she flung open the door and waved me out with no uncertain gesture, saying something about the "Presidente Municipal," and the "Secretario." By this time it was pouring cats and dogs, but there was nothing to do save run for it.

284 Cancuc is not noted for any product. There are about the same
322 arts and industries as at other towns, but the only ones that amount to anything like a specialty are netmaking and whittling combs. The combs are better and more neatly made than those of the Bachajon, and with a selection of the wood for grain that often produces very pretty combinations. The nets are made by the men, who

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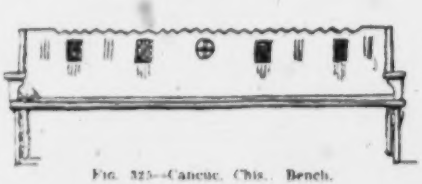

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Fig. 325—Cancuc, Chis., Bench.

Fig. 327. Cancuc, Chis. Pottery. Hitc. (8 c.m. high).

Fig. 326—Cancuc, Chis. Tall Jar. (1 m. high).

go about rolling the twine or knitting as they walk. The process was described in the last chapter.

485 Being on the main highway, the government maintains a long shed, like a wagon-shed, thatched with leaves and grass, which is at the disposal of travelers. This relieves the Maestro of duties of entertainmen. Towards nightfall, various groups came into camp here, a family of Mexicans, with a big fire, and goods piled high, two traders with their packs, some Chamulas, fine-looking men dressed in white wool tunics, with flowing cotton kerchiefs round their heads, and a couple of Tenejapeños with nets full of apples. The Chamulas, who are remarkably progressive Indians, had come in with a string of mules. After dark, the line of fires in the divisions of the shed, the talk, the fire-lit figures in their varied costumes, with the Church and houses rising on the terraced hill behind made as picturesque and charming a scene as one could possibly imagine.